

# Mahavir Seva Trust Presentation The Fortune Rich DHANING



THE FORTUNE RICH DHANNA

The power of intelligence is the strongest of all powers. An intelligent person acquires fame, wealth and success everywhere with the help of hard work, effort and luck. It is strange that some people in this world have the power of intelligence; some have the power of hard work; whereas some have the power of luck. It is very rare to find all these powers in one person because they can be acquired only by those who did some very good deeds (Karmas) in the past. Dhanna was one such rare personality. He was very intelligent, very hard working and extremely lucky. His luck was so good that if he touched clay it turned into gold. Similarly, whatever problem he took into his hand, that problem itself would become the source of his success, fame and wealth. Dhanna had exemplary qualities like charity, brotherhood, serving the parents, forsaking and hard work. Dhanna lived in the sixth century B.C. During the times of Bhagwan Mahavir, Dhanna showed the power of his intelligence many times in the presence of King Shrenik and Abhaykumar and solved many problems troubling the rulers of Magadh and Ujjaini.

In Jain literature, many books on Dhanna like Dhanyakumar Charitra, Dhanna-Shalibhadra Ki Chopi etc. are available. Trishashtishalaka Purush Charitra by Acharya Shri Hemchandra Soori also has the description of Dhanna's character.

Shramanasanghiya late Tapasviraj Munishri Labhchandraji M.S. used to narrate Dhanna's story in a very interesting style. Based on his speeches only, his disciple Sant Ratna Shri Arun Muniji has complied this book.

\*\*Written by\*\* Compilation\*\*
Tapasviraj Munishri Labhchandraji M.S. Sant Ratna Shri Arun Muniji M.S. Sant Ratna Shri Arun Muniji has complied this book.

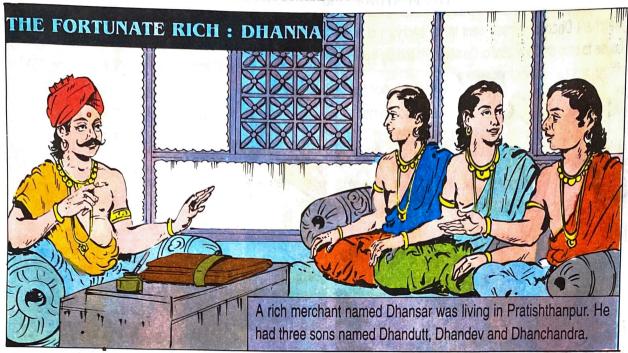
\*\*BAHAVIR SEVA TRUST\*\*

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DIWAKAR PRAKASHAN

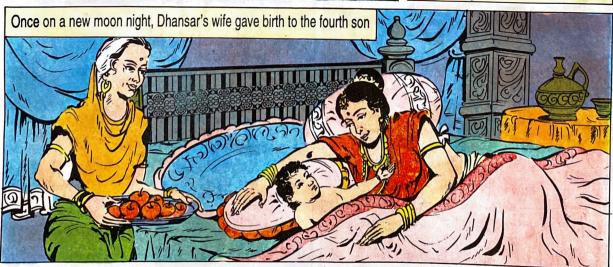
A-7, Awagarh House, M.G. Road, The power of intelligence is the strongest of all powers. An intelligent person



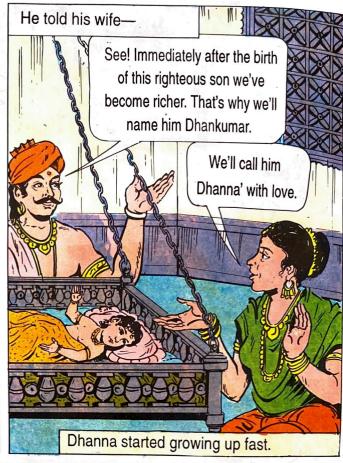


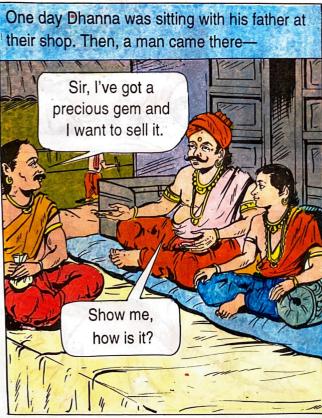


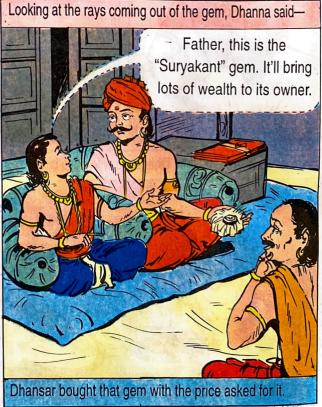


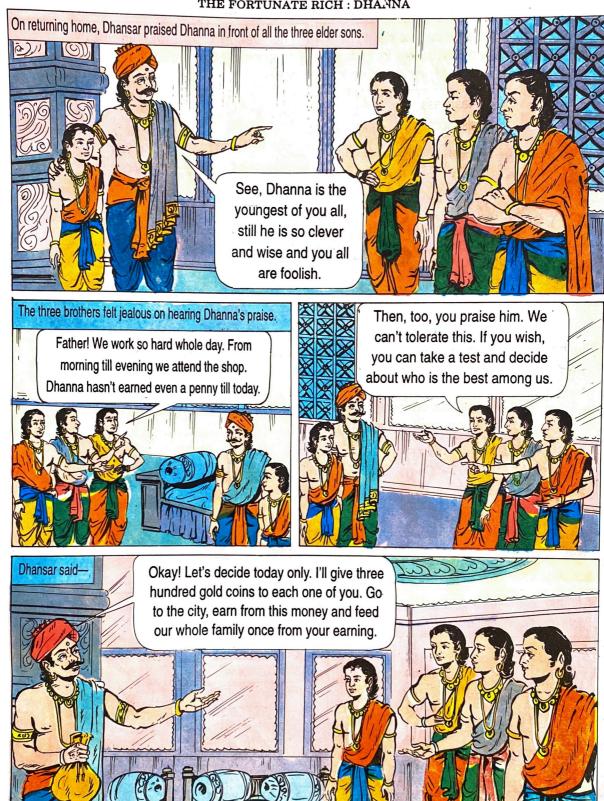


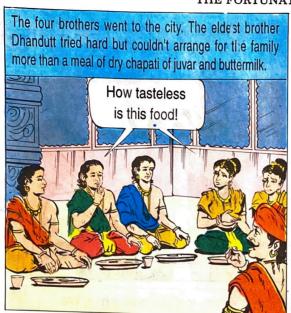


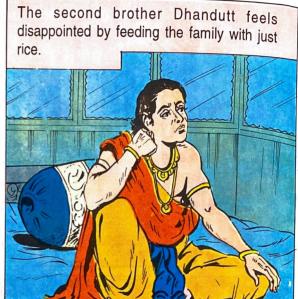


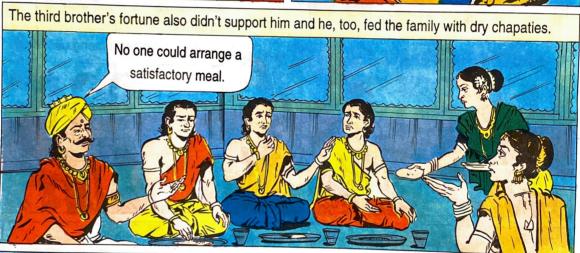




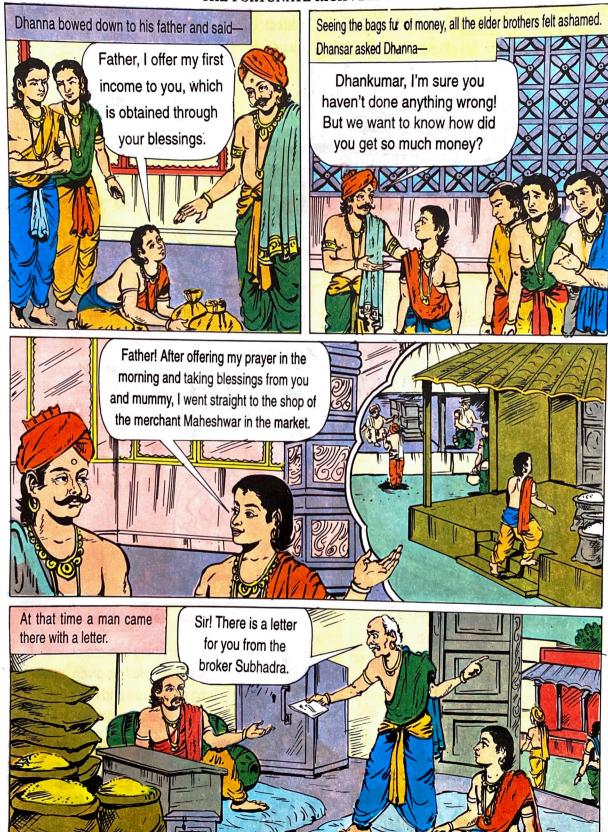


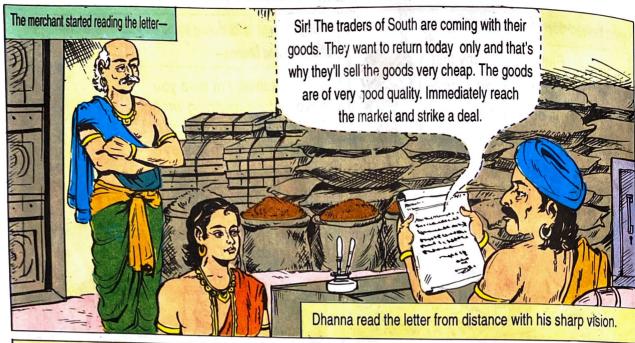










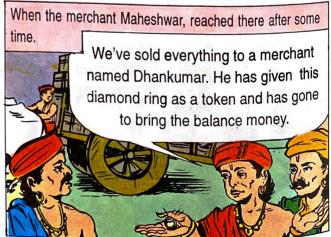


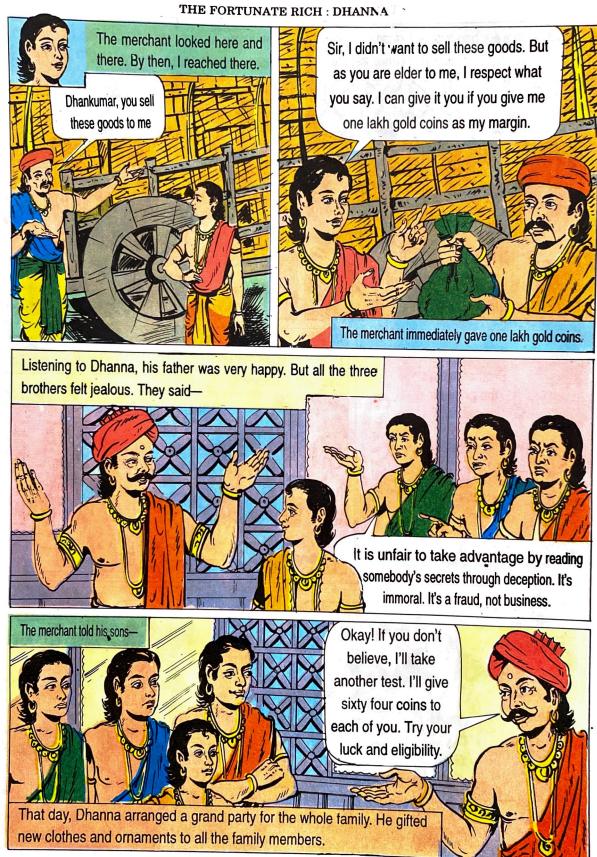


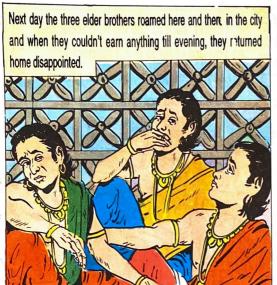


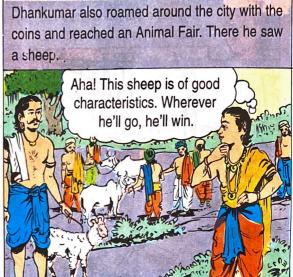
Dhanna reached there before merchant Maheshwar and bought the goods from those traders.

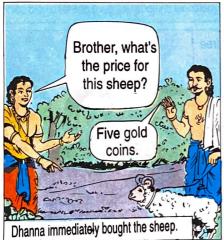


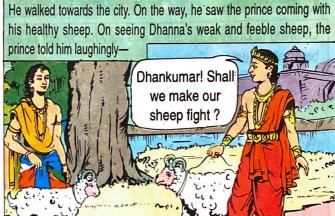






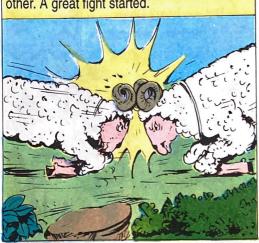




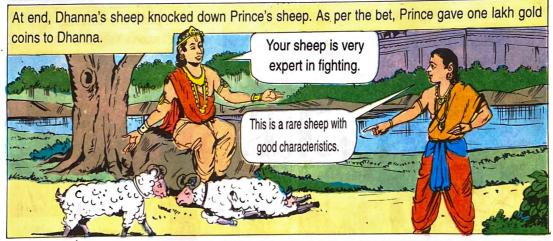




Both the sheep were left in front of each other. A great fight started.

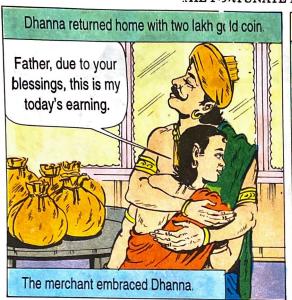


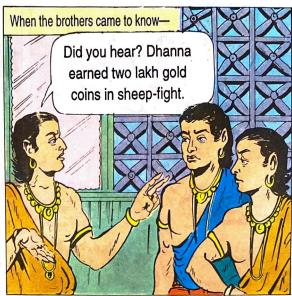


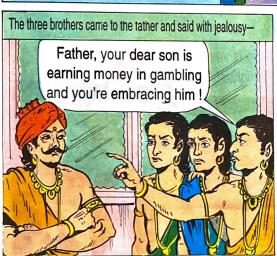




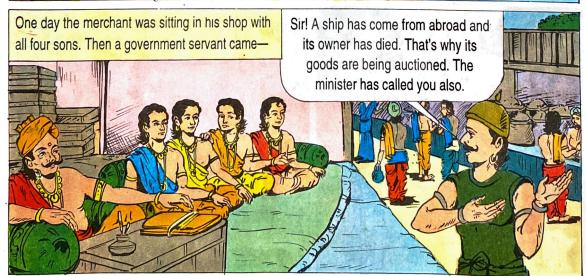




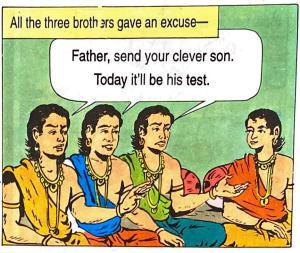








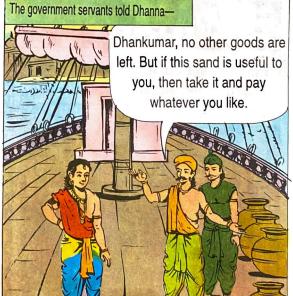


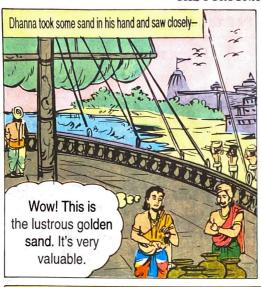




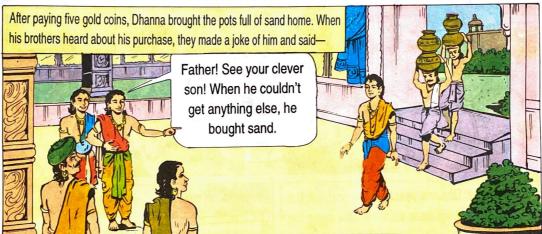
By the time Dhanna reached the port, all the goods of the ship were sold. He saw some big pots filled with sand as he looked here and there.

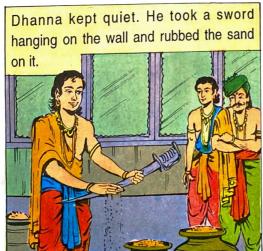


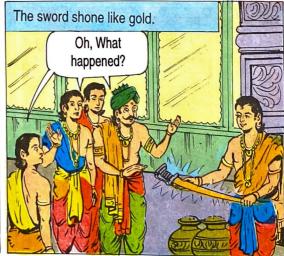


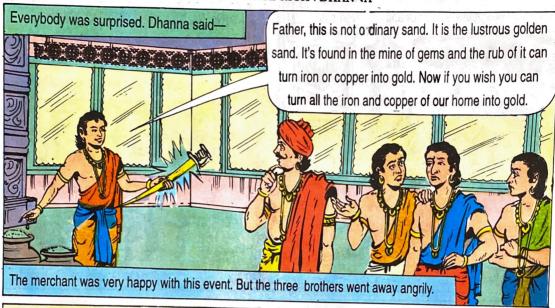




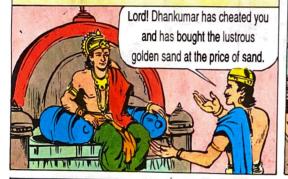








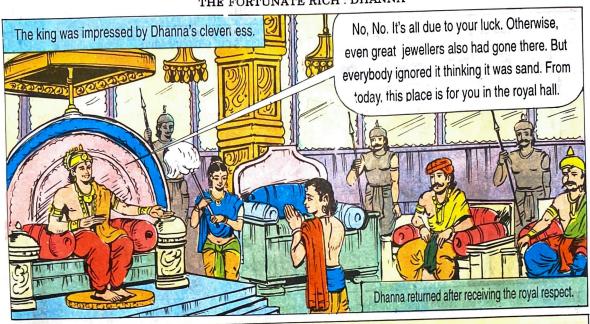
This new spread in the whole city like a fire. Someone complained to the King about Dhanna.



King called Dhanna to the royal court and asked cleverly—

Welcome Dhankumar! How are you? Did you buy anything from the ship?

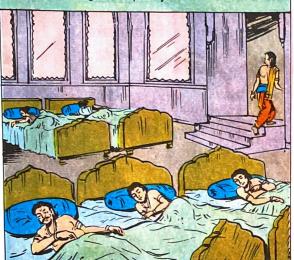




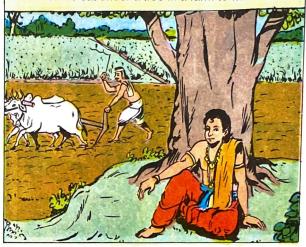


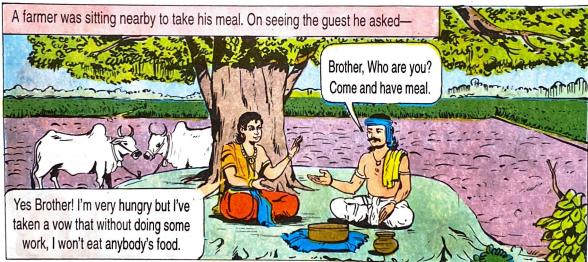


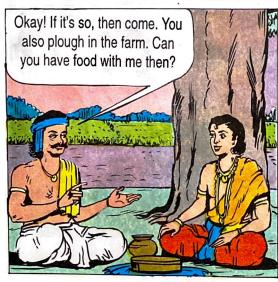
Dhanna also was sick of the disturbances at home. One night he quietly left home.

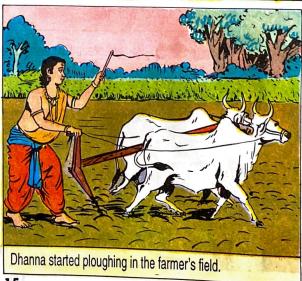


Crossing mountains, rivers and forests, Dhanna went far away from his birthplace. One day in the afternoon he sat under a tree in a farm to take rest.



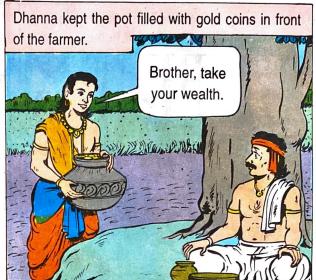


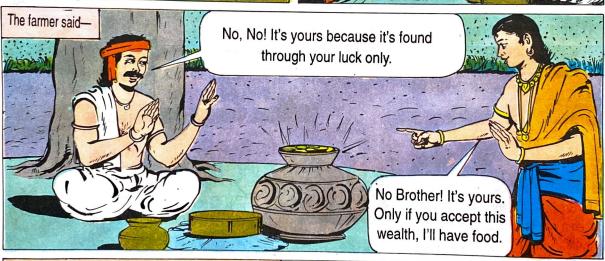


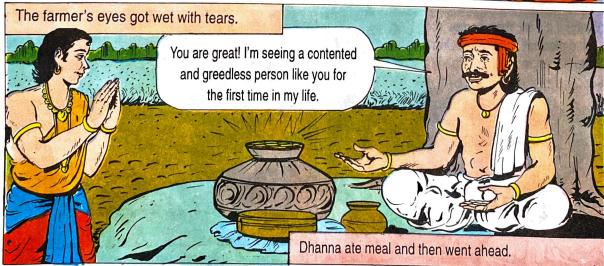


As soon as the plough went ahead, there came a ringing sound 'chan-chan' from the earth. Dhanna dug and saw a pot there.

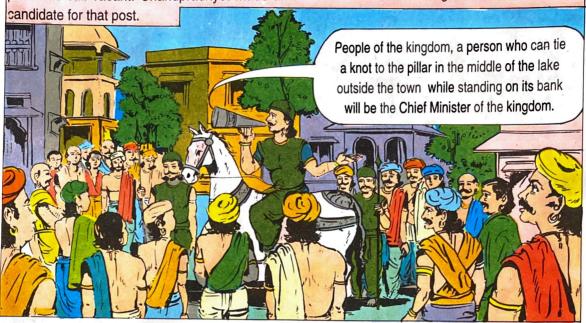








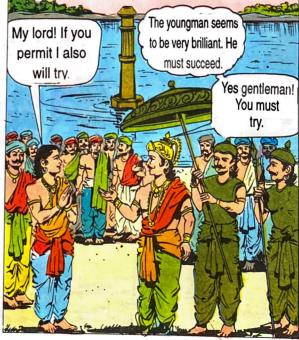
Dhanna reached Ujjaini. King Chandpradhyot was ruling there. He was famous around whole India for his bravery. A team of 499 ministers was always ready in his service. But the Chief Minister's post was still vacant. Chandpradhyot made an announcement in the kingdom to find a suitable

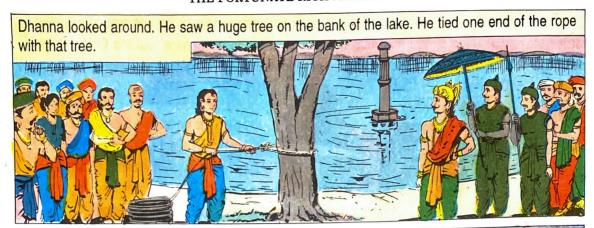


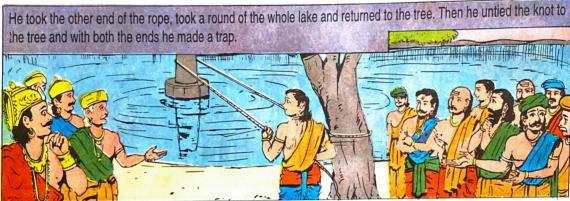
Hearing the announcement, all the people gathered at the bank of the lake. Many people made an effort.

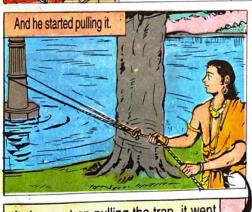


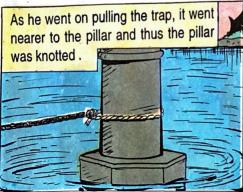
Dhanna also heard the announcement and reached there. He bowed down to King Chandpradhyot.

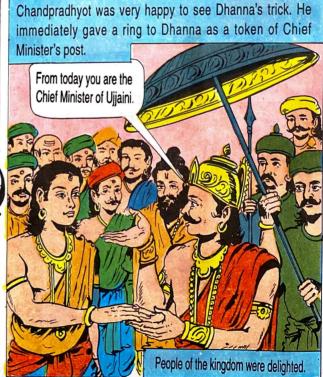


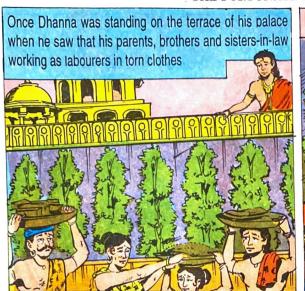


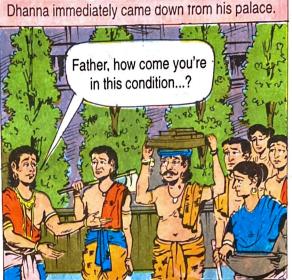






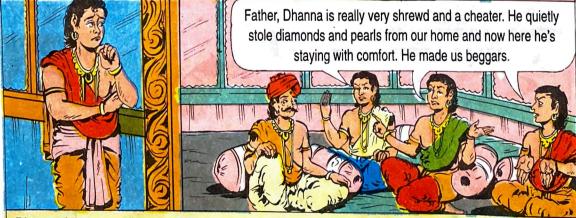




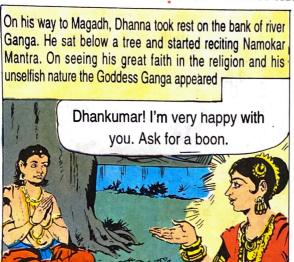




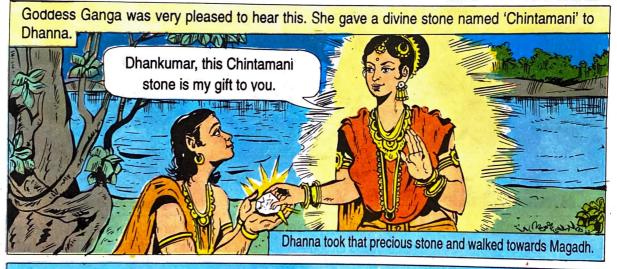
Dhanna immediately made an arrangement for everybody's stay. One day when Dhanna was coming to meet his father, he heard the three brothers talking—



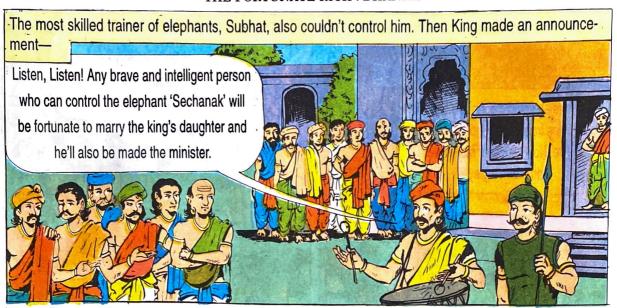
Dhanna felt very bad on hearing this from the brothers. One day he left Ujjaini quietly leaving his palace for them and went towards Magadh.

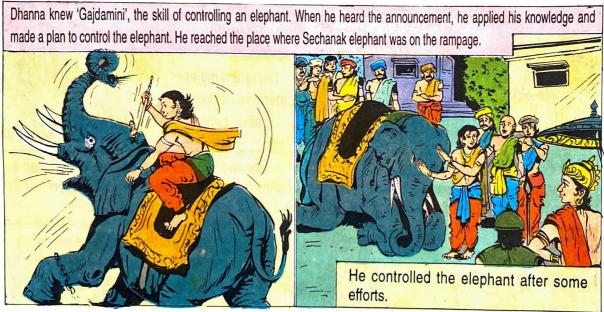












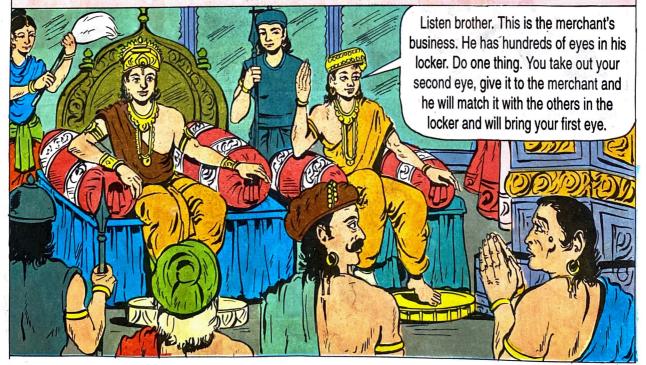


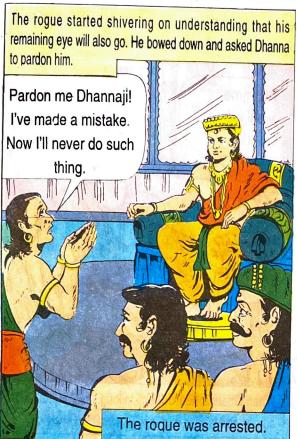


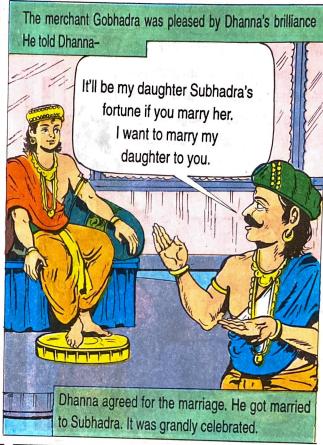


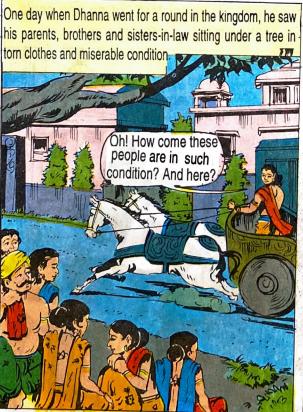


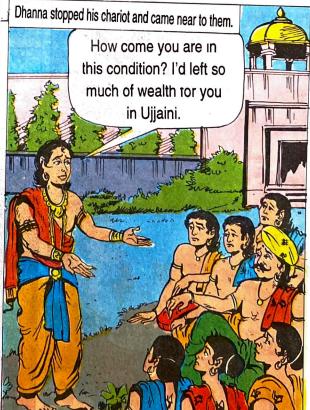
The merchant Gobhadra got scared by the cheater's talk and went to King Shrenik's royal hall for justice. King Shrenik allotted this case to Dhanna. Dhanna heard both of them and understood that the rogue wanted to harass the merchant. But he used his intellect and told the one-eyed man—

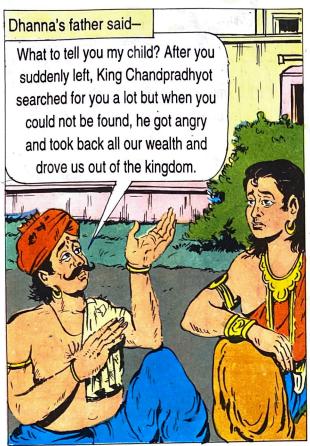


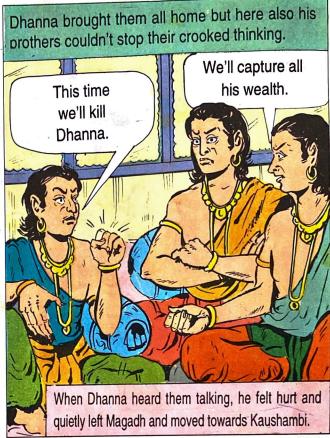


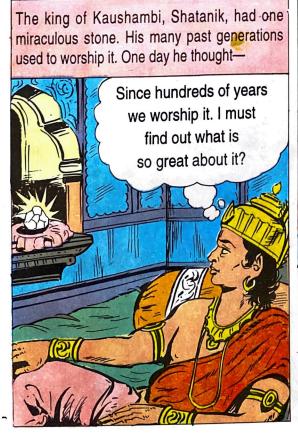


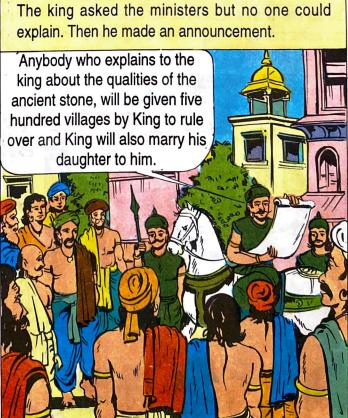


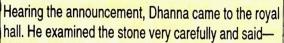






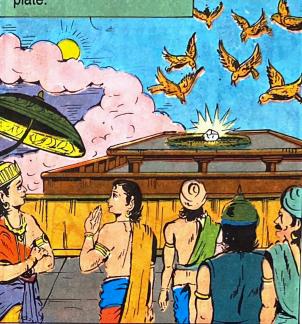








Dhanna placed the plate of rice with the stone in its centre on the terrace. Some time later, birds flew over it but none sat on the plate.



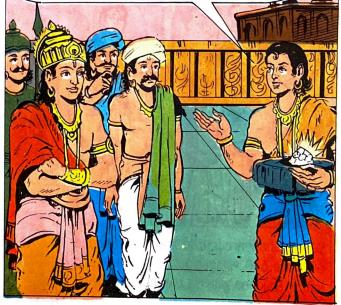
Now Dhanna picked up the stone from it. Soon the birds sat on the plate and within no time finished all grains.

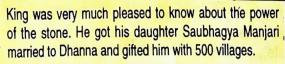


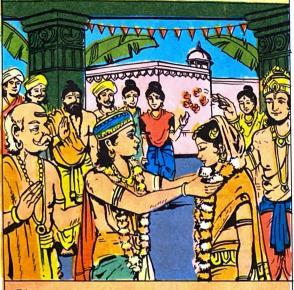
surprised to see this scene

## Dhanna explained the importance of the stone to the king-

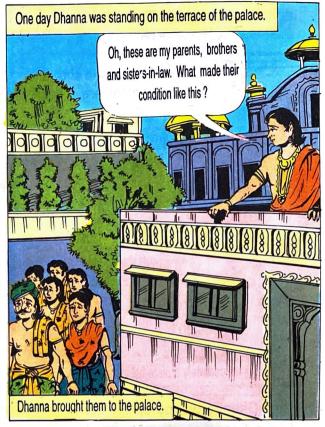
My Lord! When the stone was kept in the plate, birds could not eat rice. Similarly wherever this stone is kept, calamity can't reach that kingdom. Even an enemy can't attack this kingdom due to the power of the stone.







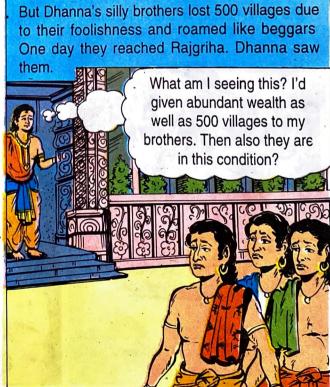
Dhanna got married to Subhadra, Saraswati, Laxmivati, Gunmalini, Kusumshree and Geetkala one after the other.



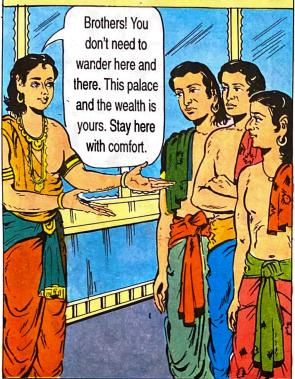
But here also his brothers couldn't stop making ill plans against Dhanna.



When Dhanna came to know, he handed over the 500 villages to his brothers and left for Rajgriha with his parents and wives.

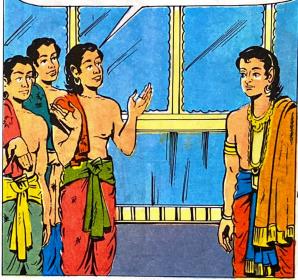


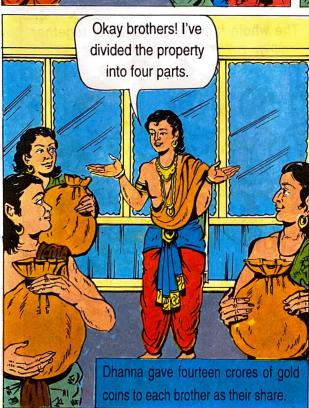
Dhanna called them to the palace. He consoles his brothers on knowing their troubles.

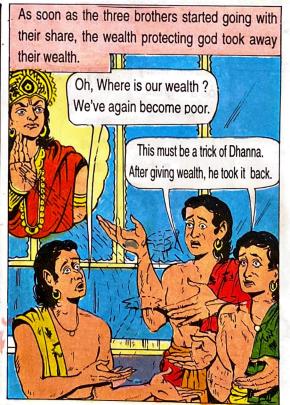


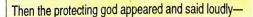
But the brothers couldn't overcome their nature. of envy and wickedness.

Dhanna! What you say is right but we don't like to depend on our younger brother. So if the property is divided among us all then with the wealth of our share we'll live comfortably somewhere else.









Silly people, you should be ashamed! Again and again you're taking away Dhanna's property. With kind heart he's ready to do anything for your happiness. And you are not stopping your wickedness.

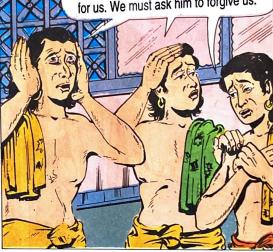


Listening to the god's message, the three brothers remembered their misbehaviour in the past with Dhanna.

They felt ashamed.

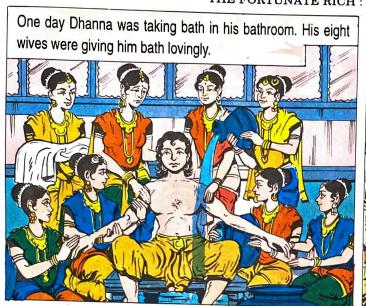
Oh! We're so mean and wicked! The brother to whom we want to kill, has left

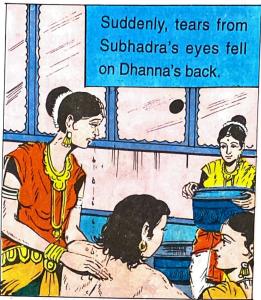
Oh! We're so mean and wicked! The brother to whom we want to kill, has left wealth and happiness again and again for us. We must ask him to forgive us.

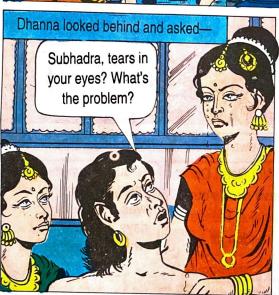




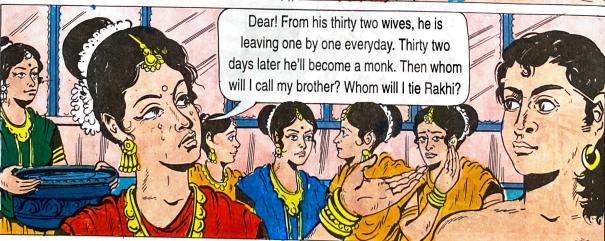






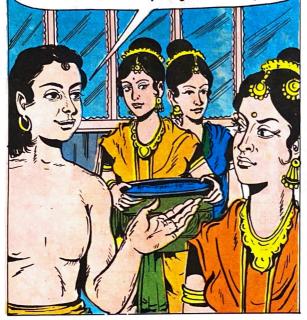






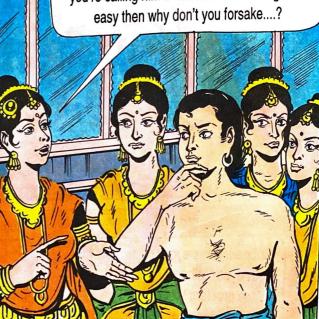
## Dhanna laughed and said-

Oh! Is this is forsaking? Your brother is not brave. If he has developed non-attachment to the world then why he abandons slowly? He should leave everything at once only.



## Subhadra said-

Darling! It is very easy to talk but very difficult to implement. My brother who stays in heavenly nappiness is leaving his 32 beautiful wives. And you're calling him a coward? If forsaking is so easy then why don't you forsake....?



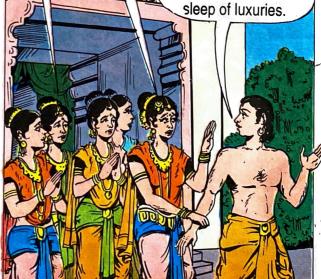
# This sentence of Subhadra woke up Dhanna's soul.

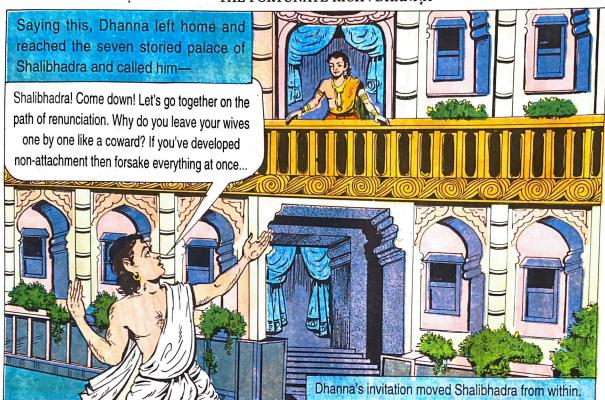
You are right Subhadra! The one who shows by example is brave. Look, from today I also forsake this wealth, fate, relations etc. I'm renouncing everything.

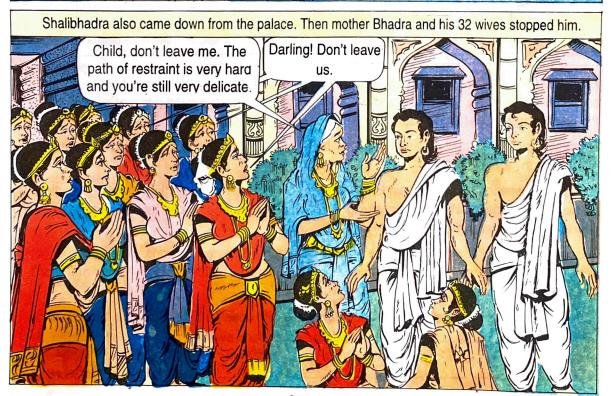


## All eight wives were shocked to hear this.

No! No! Dear! Don't leave us. It's our mistake. Please pardon us. It's surely a mistake, but not yours. It's mine. I was sleeping all these days. But today you've woke me up from the sleep of luxuries.



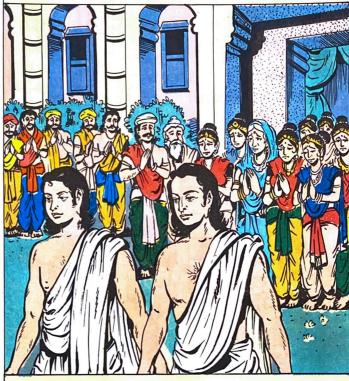




Mother, I'm a son of a brave mother. My decision is firm. Now, I don't want to stay in this palace for a moment also...!



And both the brave walked on the royal path of forsaking leaving all luxuries behind.



Both Dhanna and Shalibhadra accepted monkhood in the feet of Bhagwan Mahayir and practised strict penance. In the end, after a month-long Anshanvrat on the Vipulgiri Mountain, both died in the state of meditation.

Dhanna's ideal character inspires us about many good qualities. His humbleness towards parents, sense of responsibility and polite relations with brothers and always good intentions for them are the ideal qualities of a human nature.

Dhanna handled difficult situations successfully by his sharp intellect and hard work and he reached to the top of success.

To leave the wealth again and again for the benefit of brothers, to walk on the unknown path alone as well as to remain polite after achieving wealth and dignity of all types by patience, faith and good character are exemplary.

Dhanna was a truly zealous and brave man in performing duties and actions. When his soul got aroused by just one sentence of his wife, he left the world's comforts and pleasures and didn't waste time to go ahead on the path of self prosperity.

To remain happy in all situations, to work hard always with unselfish attitude and to move towards forsaking from all luxuries in the end are the divine inspirations available from Dhanna's life.

The End.

How are you?

more.

The theory of Karma is such an interesting and vast subject that one can write volumes on it but for now we are going to learn about it in short. In the previous issue we have discussed about the different kinds of Karmas. Today we will learn

Q. 20. When did the soul first acquire Karmas?

Ans. Since time immemorial the soul is with the Karmas as the gold is with the dross in the mine. No one knows when the gold was mixed with the dross (impurities). In the same manner the soul is with the Karmas (matter), from beginningless time. No one knows when the soul was first bound by the Karmas. It is known that the Karmas are time bound, during which the soul bears the fruits of the Karmas—good or bad and eventually rids itself of the bondage. But if the soul indulges itself in new activities of the mind, speech and body it acquires new Karmas and thus new bondage. In this way the soul is bound by Karmas. So the cycle of birth and death continues and so does our wandering in this world. The worldly soul has remained deluded about its true nature and has reacted to any given situation with either attachment or with aversion. As such, the Atma is supposed to just witness whatever is happening as a result of previous Karmas.

without any reaction and thus avoid the inflow of Karmas.

Q. 21. What are the ways to be free from bondage of Karmas?

Ans. Where there is a lock, there is a key. In the same way where there is bondage, there is freedom. The freedom of the soul can be attained by Samvara and Nirjara: two of the nine fundamental principles discussed in the earlier issues. Samvara means prevention of the incoming Karmas by self restrain of the body, speech and mind and staying free from the passing of anger, ego, deceit and greed. Nirjara means the eradication of the old Karmas through austerity (tapa) like fasting, service, meditation etc. For the liberation of the soul fundamental principles play a significant role.

Q. 22. The word tapa is extensively used in Jain philosophy. So please explain what is tapa (austerity or penance)?

Ans. When an alloy metal in gold is heated at a certain temperature all the inferior metal is burnt and what remains is 24 carat gold. In the same way through the practice of tapa the Karmic particles that cover the soul are burnt and the soul becomes pure consciousness. As the gold is purified by fire the soul is purified by the fire of tolerance and patience. Sometimes the tapa is compared with a sun. As the presence of the sun removes darkness and illumines the world in the same way the practice of tapa consumes the Karmas and illumines the consciousness with compassion. As the sun has twelve months tapa has twelve aspects.

Q. 23. Which are the aspects of tapa and explain them?

Ans. Tapa has twelve aspects, six external and six internal.

#### Six external (Bahya) tapa are:

- (1) Anshan: Renouncing food for a day or more.
- (2) Unodari: Eating a few morsels less than what is required to satisfy the appetite.
- (3) Vritti Sankshep: Restricting the number of things to be eaten. One must manage to live with the minimum of necessaries. In this way one minimizes one's desires and one's cravings.
- (4) Ras Tyag: Abstaining from special items of food which one most enjoys. It means renouncing those kinds of food and drink that provokes passions in an individual. There are six kinds of delicacies called vigai. They are ghee, oil, milk, curd (yogurt), fried foods and sweets. Renouncing one or more of these means ras tyag.
- (5) **Kayaklesh:** The body should be strengthened so that it may withstand ailments and disorders. One must develop more capacity for physical tolerance without the mind being disturbed.
- (6) Samlinata: Avoidance of temptation by control of senses and mind. Sitting in solitude with peace and quiet one must become immersed in meditation and recitation of mantras and prayers.

#### Six internal (Abhyantar) tapa are:

- (1) **Prayashchit**: It is reviewing one's error of omission and commission, one's mistakes and weakness and determine not to commit such faults again in future.
- (2) Vinay: One must be polite and respectful to the spiritually advanced souls, parents, teachers, elders and the virtuous.
- (3) Vaiyavachya: One should render service to the sick, the weak and the needy and give them the necessary help. It also means serving with devotion spiritual teachers, ascetics and virtuous people.
- (4) Swadhyay: One must study, teach and reflect on what one experiences. Spiritual studies lead to self realization that ends the cycle of birth and death. The word swadhyay means "the study of the self".
- (5) **Dhyan:** Focusing the mind on the Atma and meditating with devotion that the Atma has the potentiality of becoming Paramatma. Meditating upon the presence of the Divine Self as the embodiment of love in the lotus of your heart.
- (6) Kayotsarga: It means detachment of the body and the awareness of the Atma. In this process one merges into one's self and relaxes the whole body. Here one gives up the attachment to the body, senses and mind and is indifferent to its needs. One feels free from the gravitational pull of the matter (pudgala).

Jai Jinendra Pramodaben Chitrabhanu

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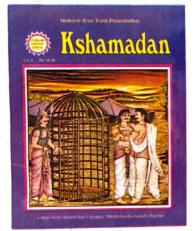




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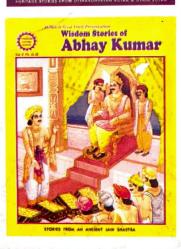
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